1: Kroeber E-5 (1901) 1908
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171 bags, recalling the typical checker and diagonal step design of Blackfoot
415 beading. This type is, however, unusual among the Gros Ventre.
531 The fine bag shown in Fig. 6, collected by Dr. Clark Wissler, presents unusual quill-embroidery on its front, suggestive perhaps of Sioux influence or origin; but the bead-work on its cover and sides, and the attached tin and horsehair ornaments, are typically Arapaho, except for the fact that this tribe would be very unlikely to make any pattern without at least some proportion of white. The transverse lines of quill-work on this bag might be regarded as nothing but a further five-line development of the three-line grouping illustrated by the last figure, with an alternating bar-pattern for its chief ornamentation instead of the box figure, which in element is identical. The central figure, however, is the typical Sioux spider-web pattern described by Dr. Clark Wissler,[1] and so far without any parallel among either Arapaho or Gros Ventre, or any approach nearer than that shown in an instance of blanket painting.[2] The two parallel bars in the centre of this concave quadrilateral figure, and the diamond-shaped feather symbols at its corners, are also typically Siouan: only the last-named element is occasionally used by the Gros Ventre.

237 Buffalo paunches, the mouth being drawn up by a string, like a sack,
415 were used for carrying and holding water, a paunchful being hung up in
505 the tent. If buffalo had been killed, and it was desired to transport the meat across the Missouri, the paunches were filled with meat, blown up, tied together at the mouth, and floated. The well-known circular skin
[501] boats of the Missouri tribes were also used by the Gros Ventre for transporting clothing and property across streams.

171 Fig. 7 shows an ornamented food-bag of bladder. At the top is a strip
415 of skin covered with red quill-embroidery, with square star designs in blue
531 and white. From this strip of skin hangs a red quill-wound fringe. The thong handle of the bag is partly quilled, and has quilled thong pendants hanging from it. At the bottom of the bag a round piece of skin, covered with green-and-white quartered bead-work, is sewed on.

171 The navel-amulets of the Gros Ventre, which resemble those of the
532 Arapaho in their use, are in form of a somewhat different type, as they
751 approach more nearly to an animal's shape. They usually represent çaniwa", the "horned toad" (southern Arapaho, säniwa", a "lizard"), or sometimes a person. Their general shape is, as everywhere on the Plains, a rhomboid on end. To this the Gros Ventre add at the upper end a small rhomboid, forming the head of the animal represented. This augmented shape has not been found among the Arapaho, with whom the typical form

[1] See Bulletin of the American Museum of Natural History, Vol. XVIII, Part III, p. 248.
[2] Ibid., Vol. XIII, p. 85, Fig. 138.

2: Flannery E-5 (1940-1948) 1953
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To cross a deep river such as the Missouri was quite an undertaking. When they reached the bank, they would spread out in family groups, while the men and women worked together to convert the lodges into round boats. Coming Daylight gave the following description. "The lodge cover was folded in half lengthwise over a rope of sufficient length that the ends protruded somewhat. Mud was then smeared as a layer between the two halves of the cover and on the outside of that half which would ultimately be in the water. The next step was to take the loose edges together, to form the rim of the boat by bunching up a considerable bit of the material and tying securely; leaving a free space, bunching up another bit of the material, leaving another free space, and repeating this operation at intervals, shaping the receptacle to the proper diameter by running a rope taut from 'tuft' to 'tuft'; then they packed in very carefully as much as the round boat would safely hold, and finally the portion of the rim which was formed by the fold—as distinct from the now 'tufted' free edges—was gathered into place by manipulating the ends of the rope which had been placed originally in the fold, the rope being now tied securely. A lead rope was attached to one 'tuft' at each side of the gathered portion of the rim. Two young men on horseback then dragged the boat into the water and took it across the river, dragging it safely up on the opposite bank." [16]

The boat was watertight and safe to transport any of their belongings, and even children or disabled adults. When the water transporting was finished the mud was washed off and the lodge cover spread on the ground to dry. This didn't take long and the lodge cover was soon as good as new.

The lodge poles had to be transported separately from the cover. The poles were cut when needed, and a hole was burned about four inches from the top of each. When the lodge was up, the free ends of the short strings of buckskin, run through these holes, fluttered in the breeze, making a fine decoration. The more practical purpose of the holes, however, was to allow a number of poles to be strung together for moving. For water transport not more

[16] Maximilian, who met the Gros Ventres on the Missouri in 1833, mentions, p. 73, their round boats made of buffalo skin, filled with articles for barter, "drawn by one swimmer and pushed by another."